 On the origin of evil of every kind.

H. I have said that Debility is the predis=posing cause of all Diseases. But ~~to~~ ~~to~~ I will not rest physical evil alone upon debility — It is the cause of ~~all the moral evils~~ evil of all kinds, ~~tho~~ I hope to prove hereafter). I shall only give you the outlines of my opinions upon this subject. —

~~Evils~~ I shall divide Evil into two kinds. Physical & Moral. Physical includes the evils which exist ~~in~~ the human body, and in the Globe. Moral includes the evils which exist in the mind. —

Evil of all kinds ~~consists~~ consists in ~~is~~ is derived from original debility. ~~It is the Abstrac=~~ =tion

~~& produces an irregular morbid excitement, which constitutes the essence of disease. where it continues long without being subdued its effects are error loci, or fluids & solids occupying places which do not belong to them, & a destruction of substance, or a solution of continuity.~~

~~of good, which is~~ In consequence of this debility, ~~disarrangement~~ disarrangement takes place. This disarrangement ~~consists~~ consists in 2ly an error Loci, or in an abstraction of what has been called the fitness of things. ~~a Excess or deficiency of motion attended with~~ 1 Irregular motion. & 3ly Solution of continuity. Evil in the first instance is always negative. Its positive ~~effects~~ appearances, are always effects only of a negative cause. —

1 In the human body debility, ~~is~~ either ~~or the~~ acute, or chronic, is the cause of all diseases. — ~~Thus far But~~ This debility is ~~disease in a negative form. It is~~ the abstraction of strength only. It is a negative quality. The effects of this debility are positive. They consist

motion or ~~occupied~~ which ~~this~~ produces in irregular action, ~~or deficient, or action~~, — ~~in~~ error loci — ~~in or induce variation~~ a defect of motion and a ~~or~~ destruction of substance — ~~Fevers consist only in irregular motions — Dropsies Palsies — appoplexies of a tendency to ~~but~~ ~~and~~ in error loci — putrefaction — in ~~two~~ undue mixture, — and Wounds ~~in~~ a destruction of substances or of ~~organization~~~~.~~ Nothing new, or no evil of any kind is introduced into the system in any of the above ~~diseases~~ cases. They all depend upon derangement, or what has been very happily called Disorder, They are all positive effects of a negative cause.

But are not the contagions which produce the small pox, & the measles, — the

miasmata ch w: produce pestilential diseases, real or positive ~~plague & the yellow fever~~ evils? No — they are not. — The small pox, and the measles are inoffensive to Brute animals. They produce fever & eruptions in the human body from an error loci. They are an undue mixture of things not related to each other, or a mixture of them in an undue proportion. ~~There~~ The contagion of the small pox & measles, ~~are good~~ serve for any thing we know some valuable purposes in the creation, & ~~today~~ appear to be ~~an a~~ a misplaced appendage only of ~~some~~ a necessary part of the Globe. — a peice of bread sliding into the windpipe, produces a serious disease & sometimes death. But who upon

V But are not the

this amount will board the bread with
ling of a malignant, or morbid nature.
- It produces a disease only from an
error loci. — Had it followed the law
of nature imposed upon it, it would
have descended into the Oesophagus, &
quietly nourished the body.

But are not the miasmata wch produce those
~~contagions of the~~ fevers, which desolate
Plagues & the yellow ~~fever & cholera~~
whole cities & Countries, real or positive evils?
I answer - No, they are not. ~~The contagion~~ They act only by
being misplaced, or by an excess in their
quantity acting by their stimulus upon
the human body. To vegetables the
miasmata wch produce the yellow fever
afford a most cordial & agreeable

or if this be not admitted, and depary stimulus. these miasmata ~~contagion~~
nourishment. In the body ~~they~~ induce
disease only by their excess. A moderate
quantity of the miasmata which produce ~~contagion of the~~ yellow
fever, when admitted into the system ~~as to~~
~~large is~~ I can say from experience
is a cordial, and a large quantity
of it, when opposed by a low diet,
supplies ~~is~~ by the vigor it imparts to
the system, the absence of ~~cordial~~ stimulating
aliment. To the stimulus of this conta-
-gion upon my system, I ascribe my
having ~~in and~~ performed labors in the year 1793.
the 4th part of which (under under cir-
-cumstances) would have destroyed me
in a few days. Were it possible to
bottle up ~~this contagion, & to prevent~~ these miasmata ~~lim~~

‡ again – not only the miasmata, but the filthy matters which ~~accumu~~ emit them in our Docks, & ~~streets~~ & alleys, are not positive evils. They are so only from their relative situation – when conveyed (as they ought to be) to the fields & gardens in the neighbourhood of cities, they produce luxuriant crops of Clover, & the most delicious ~~fruits~~ fruits.

‡ And yet who has considered Opium as a real or positive evil? On the contrary – it is called "one of the greatest blessings of this life – & hence it has been happily called "Deï donum" by Dr Mead. ‡

afterwards to prescribe it in limited doses, ~~its multiplication in the system~~, a more powerful & more agreeable cordial could not be ~~in~~ introduced into the materia medica. — Be not surprised at this ~~lenitment~~ assertion. Opium is a more deadly poison than ~~either the plague~~ ~~the contagion of~~ ~~or the~~ the miasmata of the plague or yellow fever, when taken into the body beyond a certain dose. Thousands have recovered from an ~~overdose~~ excessive of the ~~contagion~~ miasmata of the plague & yellow fever, but few have recovered from large & disproportioned doses of opium.

The same observations apply to all poisons whether animal — vegetable or mineral. — They are

all relative terms. what is ~~the~~ to poison man, is the food of certain animals, & vice versa. they produce death only by derangement, or an error loci. —

The smell of cheese produces faintness in some people — but who will say that cheese is an evil? The other cases of morbid sympathy, or w. is called antipathy, may all be resolved into derangement, or error loci. —

But is not pain positive evil? no — It is nothing but an excess ~~a deficiency or~~ of what in an inferior ~~or superior~~ degree we have proved to be ~~is called~~ pleasure.

Are not offensive smells —

Discord & Deformity real & positive evils? — no — they are not — The smells which are offensive to man are grateful to many Animals. The dead bodies of our friends afford the highest regale to ~~many~~ birds & insects and beasts of prey.

The Evil of our Globe in like manner may be resolved into derangements, or disorder from the Abstraction of some supporting power. — Barren Soils — Sickly Countries — Hurricanes — hot & cold — wet & dry seasons — Harmattan & Sirocco Winds, ~~and~~ & Earthquakes — are all the effects of error loci, or of excess or deficiency of gravity, or motion. There is no evil in a barren soil.

devour the fruits of the earth intended for the support of man & beasts are ~~not~~ evils only from their number being misplaced, or from occupying places ~~or from their being~~ relative or feeding by mistake ~~or for~~ upon aliment not intended for them. Eg: the ~~natural food of~~ spider so terrifying in our parlours, was intended to live only in ~~the~~ our stables upon the knats & flies which infest the bodies of our cattle. Thus he is a positive good: the knats & flies are ~~properly~~ probably out of their proper place ~~upon the~~ when they are sucking the blood of our cattle. They were probably intended to destroy eels in some other way, or to live upon matters that produce disease, or deformity in our world. This is another use of the spider which shews that he is not a positive evil, ~~but~~ & that is he discovers the continuance of good weather by the length & number of his webs.

It is an undue mixture of clay & sand. The same soil may be made fruitful by a new arrangement of those two species of Earth. Even insects which either alone or in swarms terrify & annoy, ~~or poison~~ vs. or

Let us next take a view of the moral evil. This like Disease consists only in debility, ~~or is~~ It is originally of a negative nature. It is an Abstraction of strength or what has been called power by metaphysicians from the will. Moral ~~It~~ Evil therefore like natural, consists only in Disarrangement or disorder. nothing new is created or introduced into the mind. The strength or power in the will, may be considered as a pillar

which supports the Order, ~~of~~ and beauty of a perfect and well contrived fabric, filled with a variety of furniture all arranged in its proper place, so as to be convenient - useful - & orna-mental. - No sooner is this pillar, removed, that the whole fabric tumbles to the ground, and universal disorder & derangement take place in the form of the building, & in the order of all the furniture. nothing but deformity appears to the eye. the smooth & brilliant articles of Glass - China & the splintered articles of high wrought furniture of wood, now wound and lacerate the hands that touch them.

the ~~ivory~~ harpsicord which ~~emitted~~ adorned and enchanted the parlour now emits when struck, ~~none~~ ~~or~~ or discordant sounds from the rupture of its strings, ~~or~~ or from its being turned upside downwards in its fall. ~~The liquors materials of the building or the provisions of the~~ which ~~are contained~~ ~~its~~ ~~in~~ a ~~the~~ occupant, a superadage of ~~its~~ ~~occupant~~ this building are concealed from the eye, ~~it positively is offensive~~ now emits an offensive smell. all ~~its~~ ~~is~~ this disarrangement, - disorder - & Deformity, - together with all the pain they give to our senses, are the effects of the abstraction of the pillar which supported the building;

is fons numeri

√ sin a Unit viz <u>self love</u> - all vices emanate
from it - all bigotry which wd exclude
from salvation those who dissent from ym
or who have died in their sins - When man
"fell - he fell into himself."
Debility in the Will led to it - is irregular
Action - crooked Action - &c We do object to
Unity of Deity because he appears in his Attributes
in his works in his favours which Thompson
calls ye "varied God". — just so &c
The Soul of man one & yet how
numerous his faculties &c - "tota in toto,
et tota in quilibet parte" - Self love
in ~~every~~ all sin, & in each, alike full.

nothing new or positive is introduced into it. Its evil is wholly negative — to us, only it produces positive effects.

Let us apply this illustration to the Mind. By the loss of the power or strength of the will, all the faculties of the mind are disarranged, or misplaced. Or to use a scriptural phrase analogous to our simile. They are fallen — that is from Order. But no new faculties or principles of action are hereby introduced into the Mind in the original faculties. E.g. the vice of self love is nothing, but the principle which originally connected man with his Creator, & the whole human race, invested upon an individual that is — himself. Pride is nothing

V malice is nothing ~~unexcusable~~ but version ~~from~~ translated from things to persons.

but the principle of dignity that
from ~~his~~ the understanding, into the
imagination. Envy is nothing but
~~dislocated~~ dislocated circulation. Anger ~~in excess~~
is nothing but an excess of a just abhorrence of
evil. The love of ~~the~~ fame ~~which~~
~~Dr Young has defined to be "avarice~~
~~of his"~~, is nothing a wrong direction of an original
of immortal happiness. In this man-
-ner, I might go on & shew, that
every Vice is nothing but an inverted
or misplaced virtue, or in other words
a virtue out of joint. As misplaced
fluids, & convulsed, or dislocated solids
produce pain in the body, so inverted
or misplaced virtues produce misery.

V support this idea of moral evil. – hence we find the ways of sin compared to a crooked path, a wilderness &c ~~&c~~ all of which indicate derangement & confusion only, and not the formation of any neir or positive principle. –

in the mind. hence the same necessary con-
-nection between sin & misery, that
there is between disease & sickness or
pain. The scriptures every where

This view of the origin of moral evil is
not originally my own — altho' it
was first suggested to me by contem-
-plating the origin of ~~disease~~ evil, or
disease in ~~the~~ human body. I have
~~lately~~ been made happy in finding that
the same opinion was held by Mr
Edwards of New Eng^d & has been published
by him in ~~his treatise upon original~~ one of his works
~~sin~~. [It has since been held by Dr
Priestley]. — I am the more
pleased with it as it vindicates

all the moral perfections of the Deity from having had the least influence in introducing evil into our world. — when man fell, — for there was an Abstraction only of the divine power from his will — This Attribute is not always alike active. — It may be quiescent, consistent with the perfection of the divine Character — But wisdom holiness goodness — and mercy are always the same — it cannot cease to to be active for a moment. — There was no Abstraction or diminution of the exercise of either of those moral Attributes towards man in any situation in which he can be placed either by sin, or misery. There is a difference only in the manner in which these

By ~~this~~ means of this new mode of communicating happiness, you will perceive the map of it is enreased, upon the principles formerly delivered in treating upon the proximate cause of pleasure & pain. The relish for Good is heightned by contrasting it with evil, and the ~~strength of~~ the sensations of pleasure are rendered more acute, more delightful & more durable by these having descended from the painful to the pleasurable point.

Attributes are exercised. In a state of innocence — they ~~shone~~ shone directly upon man, — but since his fall they are conveyed indirectly, but w. the increased lustre & force upon him, thro' the ~~medi~~ person of a mediator.

In the restoration of the mind, to its original order — ~~nothing more~~ the first thing to be done — is to ~~restore the~~ impart strength to the will. All the disjointed faculties of the mind, soon follow the reerection of this pillar of the mind. —

~~The dialogs~~ Let it not be supposed that because moral evil was originally negative & that nothing new was introduced in the mind by it — that there is

V It would be criminal to ~~cannot~~ dismiss this subject without ~~expressing taking notice~~ expressing our admiration of the infinite wisdom & goodness of the Supreme Being in thus increasing & multiplying ~~happiness~~ good by means of evil, & happiness by means of misery. Let superficial philosophers cavil at the Attributes & works of the Deity. — But let Physicians to whom ~~the~~ moral & physical world appears ~~have been studied the laws of sensations, and discovered the Unity of moral & physical and traced the~~ to have but one nature & but one end, say with the poet that "all apparent discord — is harmony — not understood" "all partial evil, universal good."

less malignity in it upon that acct. or that a less expensive mode of destroying it might have been contrived by the Deity. — The effects of evil are positive, negative they are real injuries. and as such they could not be forgiven ~~can~~ ~~without~~ in any other way than in that which ~~without the atonement~~ ~~or vicarious~~ ~~be reduced into~~ But this pointed out in the Scriptures. — is foreign to my subject. — V

The Analogy of disease & evil, you see is very striking. 1 One cause viz Debility, has introduced all the diseases of the human body. In like manner one ~~first~~ cause ~~for~~ — viz: Debility, in the will introduced all the moral evil into our world. —

— 2 Both their effects innumerable. Who can number all the ~~are~~ modifications of diseases of the body, or all the vices of the mind in

V The excitability is nearly the same whether it be from causes which act upon ~~excite~~ elevate, or ~~depress~~ ~~it direct or indirect~~, provided it be brought on suddenly. If the causes which induce debility act upon the System for a long while the excitability is ~~exp~~ often so completely expended, that ~~that~~ no disease is produced. ~~But more of this hereafter~~. I beg your attention to this remark. I shall repeat it. ~~or~~ to be proved hereafter. ~~But further the debility may be~~

reduced excitement

all their ~~one~~ almost infinite Variety of forms - degrees - & combinations?

Let us now return to our inquiry into the nature of disease. Having I hope established the truth of my 1 proposition, viz that Debility is the universal predisposing cause of disease, I proceed 2ly to

II Prop: that Debility from all its causes is followed by increased excitability, or increased disposition to be acted upon by stimuli whether external, or internal, or whether they act upon a part, or upon the whole of the body. This I proved to you in my lectures upon the proximate cause of fever.

I am not the original author of this proposition. It is to be found in the works of Dr Hoffman tho' expressed in other words. They are "atonia gignit spasmos". This atony is debility. and the spasms which are generated by it, I shall say hereafter are but one of the forms of ~~this~~ disease ~~is~~ or morbid excitement.

IIt Prop: Debility is the inviting cause of morbid, ~~or preternatural~~ or irregular or wrong action, excitement, and in this species of excitement, consists disease. The Electrical rod Does not more certainly invite or attract the lightning from the clouds than debility whether general, or local ~~attracts~~ invites this ~~preter~~ irregular or morbid excitement. Take notice here that I say Disease consists in ~~preternatural, or~~ irregular or morbid excitement, or wrong action, for Excitement may be excessive & not morbid, thus for example

we are all like Goldsmith
"inspired idiots"